

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the Christian Watchman.

LETTERS FROM INDIA.

The following extracts are from a letter of Rev. W. Yates, addressed to the pastor of the Charles-street Baptist Church in Boston.

Calcutta, Dec. 20, 1833.

We have had an addition of eleven to the English and Native Churches in Calcutta, this year, and there are six candidates. The most pleasing part of our little success has arisen from the Christian boarding school. There are in it nearly fifty youths of native Christian parents; who being removed from the scenes of idolatry which surround their parents, receive an education purely Christian. Ten of the elder of these have become decidedly serious, five have been baptized, and five are candidates for that ordinance. We are led to indulge the hope that the others, as they rise to the same years of discretion, will decide in the same manner, and from the progress some of them have made in common, as well as religious knowledge, we do expect that out of them will arise the best native preachers to the heathen. The state of morals in this country is so dreadfully depraved, that we need at least a few for examples who have not known the depths of Satan, but who having been removed from the contagion of idolatry, and from their childhood made acquainted with the Holy Scriptures, shall be qualified by their superior knowledge and example to lead others into the path of righteousness.

Our American friends, Messrs. Lowrie and Reed, from Philadelphia, have fixed their residence at Hooghly till the commencement of the rains, when they will be able to proceed up the river with much greater facility. Mrs. Lowrie died at our Mission house soon after her arrival. We have applied to government for permission for them to reside in the highest part of Hindostan, belonging to the company, and it has been granted. A few years ago such permission was refused to an English missionary.

I am affectionately yours,

W. YATES.

Boston, June 8, 1834.

Mr. Editor—Believing that the enclosed letter will be read with deep interest by the friends of missions, I send it for insertion in the Christian Watchman.

Respectfully yours,

D. S.

Bangkok, Sept. 1, 1833.

Ere you receive this, you will probably have seen the Burman New Testament. I doubt not the Old Testament is in a state of forwardness—of this, however, and the general state of affairs in Burmah, our brethren there will doubtless inform you. It cheers my heart to know that the treasury of the Board is so well supplied, because it is an evidence that the Christian public in America take an interest in the spread of the "gospel of the grace of God." But, on the other hand, it fills me with inexpressible grief that your missionaries are so few. In regard to this country as a wide missionary field, I design to write to the Society of Inquiry at Newton. Mr. Abeel, who has resided here a part of two years, will without doubt, if his life is spared to reach America, give the public much information.

After what I have already written, it may, perhaps, be unnecessary for me to say, that the views expressed in your letter in regard to a missionary's employment of his time, and his manner of living, and the regulation of his general conduct, are perfectly accordant with my own. Of the supereminent importance of a good version of the Scriptures as a proper foundation for other missionary labor, it would seem there could be no doubt among those who revere the Scriptures. So far, therefore, as lies in my power, and God may bless my efforts, it will be my great object, as soon as practicable, to secure a version in the Siamese language. I have now in my hands three Siamese versions of the Gospel of St. Matthew—one by Mr. Gutzlaff, one by Mrs. Judson, and one by a Catholic priest—all in manuscript. How far they are correct, I know not. Though a native can judge of the language of the version, yet as he knows nothing of the original, he cannot tell how far they correspond. Besides, if a native's opinion is sought, as he has no regard whatever to truth, he will answer according to his disposition. If of a mild and servile temper, his answer will be according as he supposes you wish to have it. If of a contrary temper, it will be opposed to what he supposes would please you. The real value of a translation, therefore, cannot be fully known till one is perfect master of the language. In view of this, I have devoted myself almost entirely to Siamese study. So far as my progress will justify me in remarking upon it, I apprehend that with ordinary advantages, the language would not be difficult to acquire. But aside from the want of a proper dictionary or grammar, (though there are several small vocabularies,) the wholly unsettled orthography of a language never printed, presents a grand obstacle.

The Siamese language of religion also, like that of the Burmans, is Pali—which they write in an uncouth character, widely different, both from that of their vernacular dialect, and that of Burman Pali—making a variety of commutations and abbreviations. Hence an ability to carry on ordinary conversation upon common topics with them, is very different from the ability to hold a discussion on religious subjects, or write religious books for them.

Though much engaged in study, I am frequently called from it to attend the sick of various nations.—My patients vary from six to twenty daily. To the Chinese and Malay patients, I give books, [Christian.) To the Burmans, besides books, I generally give an oral account of the general features of Christianity, and an exhortation. They generally listen with attention, often with wonder. Whether any of them receive real benefit, God only knows. Sometimes I have considerable hope respecting some of them. Their attachment to Buddhism is slight, and almost entirely the result of custom. Oh that Jesus might be their deliverer.

In regard to our temporal situation here, it is as comfortable as we have any reason to expect in a country where the laws, customs, refinements, society and religion of our dearly beloved native land are unknown. Though we sometimes hear of robberies and murders, and often of very galling oppression, we have yet been unmolested. The deprivation we feel most keenly is the absence of our kindred and friends. The only friend in whom we can put any confidence here, is the "Sinner's Friend." He comforts us.—We have also two children, who both add to our joys and to our anxieties.

NOTE.—A continuance of your counsels and correspondence will be duly valued. Prayer for us, both public and private, is earnestly requested. May our covenant God give you health, strength and success in your labors. Accept our united regards for yourself and family.

Yours truly,

JNO. TAYLOR JONES.

Miscellaneous.

THE LATE SERIES OF COLONIZATION MEETINGS.—We have never attended so interesting a train of discussions as that sustained, during four successive nights of the last week, in aid of the Young Men's Colonization Society of Pennsylvania.

This Society, in conjunction with the Colonization Society of New York, are enterprising a new colony at Bassa Cove, about fifty miles south of the old colony. The location is said to be eminently adapted to the purpose, being healthy and highly favorable to agriculture as well as commerce. The principles on which the colony is to be established and controlled, are such as the following.

1. To select from the many colonists that offer, those who are best fitted in character, age, constitution, knowledge, trades and good habits, for the founding of a Christian and agricultural settlement.
2. To make it strictly a Temperance colony.
3. To discourage all war and acquisition of territory, except by fair purchase.
4. To prepare houses and lands for the reception of the colonists, and then to sustain them for a reasonable time, till they shall be fitted to support themselves.

The Maryland Colonization Society, which is now engaged in establishing a colony on similar principles, at Cape Palmas, still farther south, were requested to

allow the two young African Princes to visit our city and be present at the above named meetings. This they did with distinguished courtesy. On invitation also, the Rev. Robert J. Breckinridge, and the Rev. Mr. McKinney, agent of that Society, accompanied those youths, and addressed the several meetings, in the Second Presbyterian Church; in the Methodist Episcopal Church under the care of the Rev. Mr. Pittman; in the Musical Fund Hall; and in the Exchange of the Northern Liberties. We were present at these meetings. The young Africans were introduced to the several assemblies, and powerful addresses delivered by the gentlemen from Maryland. Several hundred dollars were contributed in aid of the Pennsylvania Society, and nearly one hundred young men became its members. A great impulse has undoubtedly been given to the Colonization cause by these meetings.

The meeting at the Musical Fund Hall on Thursday evening, Joseph R. Ingersoll, Esq. in the Chair, was of the most impressive character. The Rev. Messrs. R. J. Breckinridge, and Henry A. Boardman, were the principal speakers. We never heard them with so much pleasure, and the denfening and reiterated plaudits of a large assembly, bore ample testimony to the effects of their appeals.

During the week, able speeches were made by the Rev. Dr. Cuyler, and John Bell, M. D. of this city.

The African Princes are sons of two African Kings, who have sent them to this country to be educated, under the care of the Maryland Colonization Society. Considering the injury which this nation has for ages done to Africa, this act of generous confidence on the part of their fathers, reflects the highest credit on their spirit, as well as on the wisdom of the Maryland Colonization Society. It is in truth, one of the most remarkable events in the age, and may be connected with results to our country and Africa, which none can yet fully estimate or foresee.

They are manly and intelligent looking boys of 14 and 16 years, and excited much interest in the respective meetings, great numbers of whom came forward to shake hands with them at the close of each service; but their total ignorance of our language, owing to their recent arrival, prevents any satisfactory intercourse with them.

We understand that the *Young Men's Colonization Society of Pennsylvania* are making a special effort to secure the necessary means for transporting 110 slaves, left by the late Dr. Hawes, of Virginia, for emigration to Africa. By the laws of Virginia, they relapse into slavery if not removed before the first of August. It will require a large sum of money, to transport and settle them with safety and comfort. They are willing to go. Of their number, more than twenty are able to read and write; many are excellent tradesmen, and still more are good farmers; none are superannuated, and few are children.

Here is a fine opportunity for the *real abolitionists* to emancipate one hundred and ten slaves.

Will not the friends of God and man, the friends of the poor slaves, of America and of Africa, aid our young men in this noble work?—*Presbyterian.*

SHIPMENT BY THE JUPITER FOR LIBERIA.

The following acknowledgment was published in several of the daily papers in New York.

Thomas Bell Commercial Agent for the Colonization Society, embraces this opportunity of acknowledging the liberality of the citizens of New York, in enabling the Society, at this time, to increase greatly their shipment of supplies, &c. by the *Jupiter*.—This vessel sailed on Saturday, having on board, consigned to Gov. Pinney, the following amount of provisions, trade goods, &c.

Invoice of provisions, consisting of flour, corn, beef, pork, fish, molasses, &c., say \$3,000 00

Invoice of trade goods, consisting of tobacco, dry goods, hardware, cutlery, agricultural implements, &c. - - - 2,400 00

Invoice of duck, copper sheathing, rigging, &c. for repairing schooner at Colony, 900 00

\$6,300 00

In addition to the above, the donation of trade goods, together with a complete set of new type, press, &c. for the Liberia Herald, will amount to about - - - 700 00

Total amount of the present, per Jupiter, \$7,000 00
New York, June 20th, 1834.

The day after the above appeared in the Journal of Commerce, a person signing himself "B. T." sent to that paper the following communication, the last paragraph of which was published in the N. Y. Evangelist.

Messrs. Editors,—In your paper of yesterday is a statement of the articles shipped for the Colonization Society on board the ship Jupiter, that sailed on Saturday for Monrovia. In stating that the "total amount of the present per Jupiter is \$7000," I suppose the word *shipment* was accidentally omitted; otherwise it might seem that the *donations* had amounted to that sum. The total of contributions and subscriptions to the Colonization Society, from May 1st to June 23d, as reported in the newspapers, is \$1,754 17.

It may be well to state also, that a part of the cargo of the Jupiter consisted of the following articles:

50 guns; 6 cases tower-guns, containing 130 guns; 8 cases sabers, containing 800 sabers; 98 bbls. rum, 3844 gallons; 102 kegs powder, 2,550 lbs; 228 do. do., 4,560 lbs; 151 do. do., 1,510 lbs; 14 cases canister, 1,000 lbs; 1 case cutlasses, &c.

Yours respectfully,

B. T.

To this communication the editors of the Journal of Commerce append the following remarks:

The above affords an illustrious example of the manner in which reproach is often cast upon the Colonization Society, on the strength of a mere suspicion. What is the impression left upon thy mind, reader, by the perusal of this communication? Is it not, that among the "articles shipped for the Colonization Society," in the Jupiter, are rum, powder, cutlasses, guns and sabers? And yet, not one of these articles has been shipped in her "for the Colonization Society," or by any agent of the Colonization Society. The Jupiter does not belong to the Colonization Society, neither was she chartered by the Colonization Society. The Colonization Society had no right to dictate what kind of goods should or should not be shipped in her. The utmost they can do is, to determine that such and such goods shall not be admitted into the colony. They did actually request that the Jupiter might carry no ardent spirits to the colony, and the request will be complied with. The 98 bbls. of rum on board are not to be landed at Liberia. The

only rum which is to be landed there is *one gallon*, sent by a house, (we do not say the *principals* of a house, or on their account,) with which B. T. must be *very, very* well acquainted; and it was shipped, we understand, not for drink, nor for medicine, but for the preservation of insects!

Another erroneous impression conveyed by B. T. is, that the amount of donations to the Colonization Society from 1st May to 23d of June, is only \$1754 17. Whereas the amount given in this city alone during that period, is about \$3000; besides which, liberal subscriptions have been made in Albany, and doubtless in other places. The amount of property shipped on board the Jupiter, for the Colonization Society, is \$7,000, as stated in the acknowledgment of the agent. The property shipped by others, including guns, rum, powder, and sundry other articles, may probably amount to as much more.

If B. T. will now look over his communication and see what it amounts to after being subjected to the ordeal of facts, he will perhaps be more careful next time how he puts forth unfounded statements calculated to injure the fair fame of a benevolent society.

In the Journal of Commerce of Wednesday, Mr. Bell makes the following statement:

Messrs. Editors—I feel much obliged for your explanations in relation to the communication of T. B. in your paper of the 26th inst. In the main they are correct, and I should have deemed this notice unnecessary, but as the statement referred to by T. B. bears my signature, it appears proper that I should endorse your remarks, which I can do with perfect propriety, as there is but one article in the Catalogue which was shipped by the Colonization Society—viz: Cutlasses, so entered on the Manifest, but which should have been BUSH CUTLASSES, an article used in Africa for cutting under-brush, and might perhaps more properly be called Bush Scythes. With this solitary exception your statement is correct, as neither Rum, Powder, Guns, nor Sabers were shipped by the Society. Here perhaps it would be well to stop; but as the authors of such communications are well known in this community as the supporters of one of more inflammatory publications among us which are periodically putting forth the same unfounded statements for the purpose of injuring the Colonization Society, I consider it but right and proper that the public mind should be disabused on the subject of the Society's shipments to Monrovia, and therefore state that so long as I have acted as Commercial Agent for the Colonization Society, now nearly eighteen months, not one of the articles enumerated in the statement of B. T. has been by them shipped to the Colony. B. T. has correctly supplied the omission of the word "Shipment." As to the contributions and subscriptions to the Colonization Society, B. T. knew or might have known, that they exceeded the amount he states, as well as he knew the Colonization Society did not ship the articles enumerated in his curiously devised communication; for the very particularity of this document shows he has had access to the Manifest, which, by the by, was refused by Mr. Lyon, Deputy Collector, as contrary to the rules of the Custom House; but this did not deter B. T. from importuning one of the Clerks, until he ob-

tained a view of the general manifest—from which he could not but ascertain who was the shipper of the articles he named.

Yours respectfully,

THOMAS BELL.

Commercial Agent of Am. Col. Society.
June 30th, 1834.

[This is about equal to Brown's examination.—
Shame! shame!]

DEAF AND DUMB ASYLUM.

Extracts from the Eighteenth Report of the Directors of the American Asylum at Hartford, for the education and instruction of the Deaf and Dumb.

The number of pupils now in the Asylum is 133.—Former pupils 344.—Total 477. The directors state that they "were obliged in the first instance to fix their annual price at two hundred dollars for each pupil.—The patronage of several of the New England States, together with that obtained from the general government, enabled them to reduce the price to one hundred and fifty dollars. At the commencement of the year 1825, the increase of their funds permitted another reduction to one hundred and fifteen dollars, which has continued to be the price per year until the present time.

It is now their happiness to announce that they are able to make another reduction in their annual charge; and that from the commencement of the next year, that is, from the last Wednesday of the current month of May, the charge will be only one hundred dollars per annum for each pupil.

The accomplishment of this great object, gives to the Board of Directors the most unfeigned pleasure. They have learned from past experience that "it is more blessed to give than to receive;" they doubt not that future experience will confirm this truth, and they would here express their devout gratitude to that benignant Providence which has hitherto so kindly aided their attempts, and made them the almoners of so exalted a charity.

At the rate therefore of less than two dollars per week, they now furnish board, tuition in all the branches of a common education and in the great truths of the Christian religion; instruction in some useful manual employment; books and stationery for the school; washing, lodging, fuel, lights, and the continual superintendence of the health, deportment and morals of their pupils: thus reducing in point of expense, this most useful system of education below the level of that pursued in the academies and other schools of the higher order, so justly the boast of New England and of our Country.

The fact seems now to be satisfactorily established, that no deaf-mute in New England, who may from this time forward arrive at the age suitable for commencing his education, need be left in ignorance. The means for his support while under a course of instruction are ample. The mode by which those means may be available in any particular case, is simple and easy, the disposition on the part of Legislatures to provide for the indigent is undoubted; as is the ability of the Institution, at least in the opinion of its Directors, to afford that relief, that instruction, indeed that thorough education, under favorable circumstances, so necessary for the usefulness and happiness of the unfortunate deaf-mute.

But we need not and do not confine the benefits of our Institution to the New England States. We have always had pupils from other States, and our terms are the same for all. We invite the parents, guardians and friends of the deaf and dumb in other States, in which there is no public provision for the education of their children, to avail themselves of the very low terms on which education is offered here, and to entrust their chil-

dren to our care. We do this with a greater confidence, because our Institution has, in no unimportant sense, a national character—the funds by which it is supported and enabled to reduce thus low its annual charges, having been derived, in great part, from the beneficence of the national government. We have offered heretofore, not only to individuals, but to Legislatures remote from us, the same terms which we offer to those in our immediate vicinity. This offer we now renew with the assurance that it is our determination to accomplish the greatest amount of good in our power with the means entrusted to us, not only by the beneficence of our fellow men, but by the Providence of God.

SPECIMENS OF UNCORRECTED ORIGINAL COMPOSITIONS.

By a young Lady 17 years old; under instruction 2 years and 10 months.

General Andrew Jackson is the president of the United States. Last Summer, he travelled among the states of New Jersey, Conn, Mass &c. and the people liked to see him. Many persons cried out "acclamation" "acclamation", when he came to the city of Hartford. The deaf and dumb pupils and myself went there to see him riding on his white horse and bowing to the people; many soldiers marched through the street, and many girls who were standing on the southern sidewalk, wearing white gowns and beautiful roses. The teachers invited the president and vice-president to visit the Asylum. They came to the Asylum in the afternoon. Some of the deaf and dumb exhibited their improvement to them and other gentlemen. The president and vice president liked to see them and approved of their improvement. They left the Asylum and went to Hartford, and other cities. After they had seen them, they went to Washington City.

Last September the Hon. Henry Clay came with his wife and two grandsons to Hartford. The people of Hartford were very glad to see Mr. Clay. The teachers wished to have him come to the Asylum. He with some directors of the Asylum came here, therefore we had no school a part of the day. He was very polite to the principal, and teachers besides the deaf and dumb. He and many gentlemen liked to see some of the scholars writing on the slates very much. The principal invited Mr. Clay to see all the asylum. I was truly glad to see him, because formerly he wished that men should build the new asylum, that the ignorant deaf and dumb might obtain good knowledge. He was earnest in addressing the members of the congress about the deaf and dumb. He asked them, if they would be willing to give some money to the deaf and dumb for their support. They granted 20,000 acres of land to the Asylum. We should be grateful to Mr. Clay and others for their benevolence.

By a lad 13 years old; under instruction 3 years.

A LETTER TO CONN: RIVER.

Madam,

I think that you are very handsome and benevolent to give many fishes to the people. I have a soul. I wish you to remember that I often see you.—I wonder at you that you have lived since the creation of the world. When the Indians lived in this place, you saw them, I have not seen them, I envy you. I must be grateful to you, because my ancestors received your allowance and you brought them to this country.

When the steam boat first came to this city, did you wonder at it for its beauty and largeness? I think that the people of this place wondered at it like you. I wonder at you that you often bear the steam boats with much difficulty; but I work easily. I hope that you are very kind, but when there is a flood, you ruin the farmer's lands and the farmers are sad. I wish you to be kind to them. You must flow over carefully. I consider that you are as old as the world. You should be honorable. I hope that you will live for a long time.

until the judgment, but I shall die soon. I must inform you that my soul will live forever. I thank you very much, because you bear the ice, on which I skate in the winter. I often think that you are the longest river in New-England. I wonder at you that you have the falls, called Bellows falls, which lie between New-Hampshire and Vermont. But I have not seen them. Will you be so kind as to let me visit them. I often look on the picture of your falls in the geography, for they are very beautiful. I suppose that you are proud; but you do not despise me. It is said that you are a famous river. I thank you, because I receive your kindness and permission to see your water. I think that the ocean has a great multitude of fishes more than you; are you jealous? I hope that you govern over all the rivers in New England. I wish you to give advice to me; because you are older than I, but you have no ideas. I consider that you have several river-sons, called branches. I think you advise them. Do you like to hear the long bridges? I hope you like them which are your servants, I think. You often give many uses to the people. You are very strong. I wonder at you that you can carry a multitude of persons in the steamboats. I do not hope that you have the largest fishes, called whales and sharks. I hope that the small vessels, called sloops, schooners and brigs can sail through your water, but the ships cannot, because the ships are very strong and large. You are as ignorant as the beasts and fishes, but the people are wise, for they have souls. I confess that I mock you for your ignorance. I think that you never read any books, nor learn in school, because you are very lazy, and offended by your studies. If you could learn, you would be as wise as the people. Farewell

April 1st 1834.

By a lad 17 years old; under instruction 4 1/2 years.

American Asylum, April 1st, 1834.

My beloved Friend,

I want to write to you on account of having not written to you for a long time. So I am desirous of informing you that I am in a state of vigorous health, and am delighted with staying and studying in this Institution better than in living in M———, on account of acquiring knowledge of religion and good books, and being taught by the good instructors whom I respect without insincerity. So I am very grateful to the Supreme Being for his will to give me these advantages. He governs the world well, where all the people should serve and trust in the Saviour Jesus Christ. I am pleased with a decisive Christian, and pray God to deliver us from the temptations of the Devil and conduct us from evil and unrighteousness every morning and evening. I often read the Holy Bible which teaches me what I should do. I should imitate the perfect example of Christ, who does not despise me and wishes to admit all, who are good into Heaven, but the wicked will be condemned to go into everlasting punishment in the miserable place, on account of their wickedness. I do not wish to do so. If I do so, God will dislike me and punish me. I fear him who is almighty, wise, merciful and just. I wish all to know the redemption of Christ throughout all parts of the world, that we may be converted Christians. If we are good, we shall be very happy in Heaven with God, Christ and many good angels forever, after our death. It is with great pleasure that I get some knowledge of History, language, arithmetic, geography and especially the Bible and keep it, that my mind may be enlightened on important subjects. I often meditate on the infinite power, goodness and holy attributes of God in all places. He sees me and knows all I say, do, and think. I am very grateful to him for his counselling me these good things.

I confess that I have felt anxiety to hear from you about some events in M———. I desire you to write

to me after receiving my letter. As soon as you are at leisure from the engagements of your business, be so kind as to tell me, if you have an opportunity of knowing some news in the place and writing to me. I intend going to see you next vacation, communicating to you that it will commence on the 30th of April. I have hope that you continually enjoy good health, as durably as the celebrated old oak charter tree in Hartford. I present my best and kindest compliments to you and other folks with whom I am acquainted. May God bless you with peace and happiness.

Your sincere Friend

American Asylum for Deaf & Dumb—
Hartford, Conn. Feb. 17th, 1834.

To the Hon. _____
Senator of the United States—

Sir,—I have been appointed by the pupils of the American Asylum to offer you in their name a small box of their manufacture and made entirely of American materials.

Having, in common with them, enjoyed in this institution the blessings of education, I beg you to accept the article named as a slight testimonial of our gratitude to one of our first friends and greatest benefactors.

It may be proper to state that the oaken parallelogram on the top is formed of wood taken from the "Charter Oak." That aged tree now stands in dignity and peace, though still exposed to storms as well as sunshine; and it will be the ardent prayer of every deaf-mute who here experiences the benefits of intellectual cultivation, that like the aged oak, having served your country well, the remainder of your days, whether in public or in private life, may be peaceful and happy.

With sentiments of the greatest respect,

I have the honour to be your Obedient Servant.

THE GOLD EAR RINGS.

Letter from a young lady to her mother.

"Dear Mother—You once made me a present of a pair of ear rings; and told me never to part with them but with my life. I have obeyed you, my dear mother, thus far. But can I tell you that I cannot obey you any longer? I feel that I must. They are now lying before me in all their beauty. It seems when I look upon them that I can behold my mother's image in them. I never was condemned for wearing them till after my marriage. When at home, if asked why I wore them, I would refer them to my mother, you know that has been the case many times. I thought my mother was a good woman and could not err.

But the Spirit of God has taught me that I must "touch not, taste not, handle not" the vanities of the world. I have read Mr. Judson's letter to Christian females in America, and it has sunk deep into my heart. My husband writes against the use of ornaments and superfluity in dress amongst Christians, and I must not strengthen the hands of his opponents.

I have felt before God, that it was not for the advancement of pure religion on earth for me to wear them. Neither am I any more devoted for wearing them. I have felt that I was conforming too much to the world. I have asked myself the following questions:—What is my real motive for wearing ornamental and costly apparel? Is it not the desire of setting off my person to the best advantage, and exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indul-

gence? And lastly, do such motives and sentiments comport with the meek, and humble, and self-denying religion of Jesus Christ? After answering the above queries I think I cannot in conscience wear them any longer. Now, my dear mother, I have told you briefly what has led me to dispense with the use of these ornaments—I have freed my mind from that which has long been upon it. And now I await your order. Shall I sell them and send the money to you, to get you a cordial to support your fainting old age? Shall I put it to my own use? Or would you rather I should put it into the missionary box?"—

Morning Star.

STATE OF THE CHURCHES IN MASS.

*Extracts from the Report made in General Association at
Lee, June 25, 1834.*

The Reports received from our churches furnish evidence that God has not abandoned his heritage, or disappointed the expectations of his people. Many of them have been refreshed and enlarged and strengthened by extensive and powerful revivals; and in a large number there has been manifest a reviving spirit.

There is unequivocal evidence of a strong and growing attachment to the distinctive humbling truths of the gospel. In some places within our limits there is increasing reverence for the Sabbath. There is no diminution of the stated and occasional opportunities for religious worship and instruction. In many parishes this interest has been greatly increased.

A spirit of brotherly love—a deep sense of dependence upon God—a clear perception and cordial recognition of personal obligation and responsibility, seem in a good degree to prevent asperity and jealousy, and unite the hearts of Christians in prayer and labor for the advancement of Christ's kingdom. Never before, in all the history of our churches, has there been manifest so deep and strong an interest in the conversion of the whole world to God. For the accomplishment of this object, many are beginning to live and pray and labor. This grand enterprise is imparting new interest to every Christian duty, and adding new value to every Christian privilege. It animates the devotions of the closet—gives new attractions to the seasons of social and public worship—and is slowly working a happy change in the habits and feelings of the community. It is confidently believed, that there is hardly a church within our limits which would receive or retain a pastor who is not a cordial and decided friend of our benevolent institutions.—There is manifest a strong attachment to domestic and foreign missions, and an active approbation of every department of benevolent exertion which promises to increase the number of faithful laborers in the vineyard of our Lord, and extend the light and influence of Christian truth and Christian ordinances through our own and other lands.

There is no diminution of interest in the study of the Bible in our congregations. Our Sabbath schools are sustained with increased zeal, and many of them have been cheered by the special presence of the Holy Spirit in his renewing and sanctifying influences. There is good reason to hope that the time is not far distant when the practice which now obtains in some places will become universal—that the whole congregation will be united from week to week, in the diligent study of definite lessons from the word of God.

The temperance reformation has not merely been sustained; it has during the past year made great and cheering advances. It secures the cordial support and co-operation of all in our churches who give unequivocal evidence that they are the sincere disciples of Jesus Christ.

Williams College and Amherst College are both in a

flourishing condition. They have hitherto more than answered our most sanguine expectations, and now give increasing promise of usefulness to the church of Christ and the world. They have not, during the past year, been favored with as powerful and extensive revivals of religion as have gladdened our hearts in some former years. But both have been refreshed by the dews of the Spirit, and with gratitude to God, rejoice over a few who give evidence that they have become subjects of his renewing grace.

Our Theological Seminary lives in our affections and our confidence. We rejoice to see its influence, in extending the gospel of Christ, spreading through every section of our republic, and reaching round the globe.—May it always cherish an ardent love for the simple truths of the Bible, and a tender concern for the salvation of benighted and guilty men. When it was announced that its venerable president was no more, many of us felt that we were bereaved of a father, and all wept because a faithful watchman was removed. But our confidence is not in an arm of flesh. Let us daily commend this seminary to the guardianship of Jesus Christ, hoping that it may ever continue to be a blessing to our churches and the world.

The messengers and reports from other departments of the church of Christ, in correspondence with us, have added much to the interest of our session. We rejoice in this union in counsel and feeling and labor. We recognize in these ecclesiastical bodies an humble and ardent attachment to our common Lord—a strong affection for the great doctrines and duties of his gospel—and a growing interest in the grand enterprise for extending the word of life and the appointed means of grace to all the nations of the earth. We feel that we are united in faith, in love, in labor. We rejoice in this fellowship, and hail it as an earnest of the perfect fellowship of heaven.

We render thanks to God for the general prosperity of their schools and colleges and theological seminaries. In these nurseries, we are assured that the great captain of salvation is preparing recruits which he will employ in bearing the triumphs of victorious grace though all the earth. We have watched, with intense interest, the little clouds of mercy which have been dispersed within their limits, and earnestly pray that they may thicken and extend until they shall cover the heavens, pour down righteousness and salvation, and make their wide spread desolations as the garden of the Lord.

In the survey which we have taken, we have dwelt upon the fairest portions of the landscape, because we love to yield ourselves to the emotions of gratitude and hope, and recognize it as a Christian duty to strengthen the things that remain. But we may not refuse to contemplate the darker shades. It is truth which cannot be disguised that our favored land still lieth in wickedness. The professed disciples of Christ even among the descendants of the pilgrims are a little company.—Though united in the bonds of Christian faith and love, and consecrated to the service of our divine Redeemer, we are far, far below our privileges. The thousands within our limits who are still unconquered to God are all within the reach of our direct influence, and the hundreds of millions who are now groping in the shades of death and on the brink of eternal woe are not beyond our reach. The promise of Christ stands out in bold relief in his gospel—"Lo, I am with you always"—His command sounds with distinct emphasis in our ears—"Go ye into all the world and preach the gospel to every creature"—and yet these churches bought with his blood and nourished by his care are slow of heart to believe this promise and reluctant in obedience to this command. While we have wealth or strength or influence that is not consecrated to Christ—while we withhold our hearts from humble, agonizing prayer for the descent of the Holy Spirit, or neglect to engage in self-denying labor

in the service of our divine Lord and Master, we are accessory to all the sin and all the wretchedness which degrade the world.

In the midst of these joyful solemnities we are admonished that our time for activity in the church on earth is brief, and may speedily and suddenly terminate.—The lips that invited us to assemble here in the midst of these beautiful mountains are now silent in death. We believe that beloved disciple looks with deeper and holier interest upon the object of our meeting than any of us. His praise is in all our churches. His perfect spirit seems to say to us—"Be faithful my brethren to Jesus Christ, and he will soon give you also a crown of glory that shall never fade."

It will be remembered that the managers of the American Bible Society undertook last year to raise \$30,000 for circulating the scriptures in foreign countries. All this sum was subscribed and nearly all paid in and forwarded to different countries before the late anniversary. Although no pledge as to any particular sum is made by the managers, this year, they are endeavoring to raise *twice as much*, at least, as they raised last year. They have now a distributing agent in Mexico, another in South America, and will need to make increased appropriations for almost every mission station abroad. The Connecticut Bible Society, the Virginia Bible Society, and the Middle Tennessee Bible Society, have all pledged liberal assistance. With this encouragement the managers, at their meeting last week, made a new appropriation of \$1,000 to France, \$3,000 to China, \$3,000 to Burmah, \$3,000 to Bombay, \$3,000 to the Sandwich Islands, and \$2,000 to Ceylon. Other sums will be appropriated from month to month in case the auxiliary Societies afford encouragement for so doing. The friends of the Bible must prepare for liberal and continued contributions to this cause. It is all important, say the missionaries, that every child educated at a mission school, should on returning to his friends carry with him a bible, "a lamp to his feet." It will more than all things else tend to preserve him from a relapse to heathenism. But to furnish all these Children with the Scriptures, large sums must be furnished. Here is a noble field for the efforts of the Young Men's Bible Societies and Youth's Societies.

We subjoin with pleasure the following resolutions of the Young Men's Bible Society at Pittsburg.

Resolved, That this Society pledge itself to raise the sum of \$300, by the first of October next, to be appropriated, under the direction of the American Bible Society, to the supply of Northern India.

Resolved, That the Board of Managers be earnestly requested to take measures speedily, for increasing the number of the active friends of Bible diffusion, especially among the young men of Pittsburgh and vicinity; and to this end, that they be instructed to call a general meeting of the society and all young men favorable to it, on the second Monday of October next; and also, that they procure a sermon to be preached on the Sabbath evening previous. *N. Y. Obs.*

CHARITY BEGINS AT HOME, says the man who refuses to give his money, his time or his influence, to further the objects of the numerous benevolent associations of the day. And it may be true in many instances that a man may join with bible, tract, missionary and other excellent associations, and still by neglecting the temporal and spiritual wants of his own

household, may render himself "worse than an infidel." Not so with the man who joins a temperance society. He may give no money, for he is not asked to give any, he may never spare an hour of his time from the pursuits of honest industry, but the very act of signing a pledge of total abstinence, enrols his name in a noble army of patriots and reformers whose exertions are every year and every day conferring incalculable benefits upon their country, and his subsequent course of consistent abstinence is putting himself and those dependent on him beyond the influence of the most dangerous and fatal temptations. Of this man it may truly be said his *charity begins at home*. He goes not abroad to search for objects of beneficence while the wasting and insidious plague is making desolate his own hearth; he fosters not by his example a rankling and incurable malady in the breasts of those most dear to him, while he calls out to others "behold my deeds of charity."—*Am. Tem. Intel.*

There is in Geauga County, Ohio, one town containing 900 inhabitants, but among the number not one who sells ardent spirit, there is no pauper, no gambler, no horse jockey, no idle person in the place. No case of assault and battery, nor a person for any cause committed to prison in two years and a half. There is no lawyer, and no need of one; the only physician supports himself by agriculture.

How desirable such a state of society in all our towns and all our cities! how easily attainable, if our clergymen, our magistrates, and municipal officers will for once discard the contemptible principle of expediency, and act from a conviction of duty alone, regardless of consequences to themselves or others!

A gentleman has made the following inquiry, which is submitted to the consideration of those concerned:

"Ought Christians to vest their funds in Rail road stock, to be expended in erecting rail-roads on which cars are to be kept running on the Sabbath?"

This will appear a small matter to men whose consciences are asleep, or who know nothing about the sanctions of the Sabbath; but how will christians view it? Are they willing to share the profits of a company which, for convenience, and to increase their gain, sustain a regular and systematic profanation of the Sabbath?—*Southern Rel. Tel.*

ETERNITY.—The interests of eternity are of so vast a nature, the hazard so great, and the apparent improbability of retrieving error after death is so plainly stated, that the supposition of carelessness in so great a matter, is a supposition fearful in the extreme. All human evils are tolerable because they are momentary. Earthquake, ship-wreck, loss of property, death of friends—these calamities are limited; but the loss of salvation is an intolerable evil, which seems to admit of no termination. O, who can endure, what heart can maintain its fortitude, if God shall enter with it into judgment? There is, therefore, no spectacle more affecting to a kind and reflecting mind, than that of carelessness in religion.—There is no object more pitiable than that of an immortal being, wasting the few precious hours of life in the frivolous occupations of pleasure, or in the severer pursuits of gain, while yet he is reckless of the pains and pleasures, the gains and losses of eternity.—*The Hon. and Rev. G. Noel.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 19, 1834.

For the Religious Intelligencer.
REFLECTIONSON GEN. LAFAYETTE'S VISIT TO THE UNITED STATES,
AUGUST 20, 1824.

The following reflections have been laying on hand for some months, and we have been reminded of them by the melancholy tidings of his death.

At the last session of the American Congress an interesting question arose: What shall be done to the man whom the nation delights to honor? The question reverberated through the Halls of Legislation, and the respective departments of state. Thence, with the rapidity of lightning, it pervades the bosoms of the tens of thousands of free born Americans.

A ship from the navy is dispatched to receive and transport across the Atlantic the Nation's Guest. But the modesty of this prodigy of a man, declines the proffered honor, choosing rather to take his passage in a private ship.

He eagerly enters on his voyage. As eagerly each officer and soldier of the revolution—each individual of the patriotic sons, and even the fair daughters of Columbia are echoing the inquiry, What shall be done to the man whom the nation delights to honor? With one voice, and it is the voice of millions that proclaims—All that can be done. Who shall do it? The hearts of millions again, as the voice of many waters, respond, each one for himself—I will greet him—I will shake his hand and press him to my heart, as the Nation's Guest—as my individual friend—as the dear friend of man.

He was the friend of Washington—the Father and friend of our nation. Great were the sacrifices, great were the efforts of this illustrious friend, to obtain American Independence. He came—he fought—he bled for the cause of liberty. He now comes to unite heart and hand with his venerable veteran friends and patriotic sons and associates of the land of freedom. The hand of friendship is mutually extended, and the warm heart opens to the mutual embrace. Welcome, the label'd lights declare! Welcome, the waving flags proclaim.—Welcome—welcome to our hearts, the tongues of millions reply!

Did that majestic monarch who reigned over one hundred and twenty seven provinces, so delight to honor an obscure subject as to set him on his own breast, and cause the first officer in his kingdom to precede him on foot, leading the horse and proclaiming aloud, "Thus shall it be done to the man whom the king delighteth to honor!" I ask, did Mordecai, for one good deed receive so much honor? What then shall be done to the Nation's Guest, for his life of good deeds?

He left his native land—his loved home—the bosom of an interesting family, and all he held dear—toiled eight long years in the prime of life—expended a princely fortune—hungered and fought and bled in the cause of American freedom. It is rendering honor to whom honor is due, and pleasant to a grateful people. And it gives pain to the benevolent mind, that the most wor-

thy are denied the honors their exalted merit justly claims.

Moses, the servant of the Lord and the friend of man is denied the honors justly due to him. He led the thousands of Israel out of the house of bondage. Destitute of means, he compels a mighty king and a powerful nation to liberate a million of people, and led them to the delighted and promised Canaan. And there, unsupported, but by this mixed multitude, bids defiance to hosts of men and giant warriors. But the thousands of Israel, instead of crowning their renowned deliverer, threatened him with death, and by their diabolical deeds, seek to blacken a character as bright as it was brilliant.

Another instance:—One meeker than Moses; wiser and greater than Solomon, came to his own—but his own received him not. He came to "save them from their enemies, and from the hand of all that hated them." The chief priests and rulers rose up to resist their King and Saviour. The Son of the highest—lawgiver and ruler over the house of Jacob forever, is rejected as having no form or comeliness. Barrabbas the robber is preferred before him. And after a life of thirty years full of benevolent deeds to the bodies and souls of men, such as were never performed by any other, he is crucified. In the agonies of death, he prays for his cruel enemies; "Father forgive them, for they know not what they do!" And they cry, "His blood be on us and on our children."

Beloved countrymen, while we manifest our displeasure at this ungrateful and impious conduct, do we not condemn ourselves? We admire and love the benevolent man. We promptly and most cheerfully render to him, all honor encroaching upon excess. As a patriot, statesman, soldier, perhaps he has not his superior among earth's noblest sons. If so, he is but a speck, a point, a nothing, compared to the Ambassador of peace, from heaven's eternal king. It is distressing to behold the greatest guest that ever visited this world—less esteemed, less loved, less honored, than the man whom the nation delights to honor. Beloved patriots, and fellow freemen, let us be the Lord's freemen. Look up to heaven. There, every heart is filled and overflowing with love. Every tongue is loud in praise of Jehovah Jesus. Every crown is cast at his feet. The hosts of heaven, a multitude which no man can number, unite in ascribing honor and praise, dominion and power, to Him that sitteth upon the throne: saints, angels and arch angels, all—all are prostrate before him!

If no praises are too great for the patriot, who resigns his life to deliver his country from temporal bondage, what praises can be sufficient for the Holy One, who offers to the enslaved world deliverance from sin and death and hell—also eternal life crowned with eternal glory!

We delight to extol and honor the patriot, styled our Nation's Guest, because of his exalted merit and glorious deeds—I would then, that America and all the nations of the earth, unite to admire and love, obey and magnify Jehovah with all their hearts, and souls, and minds and strength—for all heaven delights to honor extol and glorify the father of angels and men.

New Haven, Aug. 20, 1824.

For the Religious Intelligencer.

It has been urged in favor of the traffic in ardent spirits, that good men and even the best of men have been engaged in it for several hundred years, and it is frequently asked, if it is wrong now, it must have been then, and "our fathers, where are they?"

My object is to show that the business is not what it formerly was, but that it has very much changed within the last few years. Thirty years ago merchants purchased St. Croix Rum as it came from the importer, and, with the addition of a sufficient quantity of water to reduce it to first proof, sold it for what it really was, pure St. Croix Rum, the wholesale price being about 80 cents, and the retail about one dollar per gallon.

Soon after this, many retailers, "for filthy lucre's sake," began to mix New England rum with it, but the flavor being so very different but little could be used, and some other method must be adopted; accordingly, about ten years since several distillers sent to market what they denominated "pure spirit," and which is simply whiskey some 50 to 60 per cent above proof, at 35 to 40 cents per gallon; and for 4 or 5 years it was extensively purchased and used, so that when a retailer bought a hhd. of rum, he also bought a barrel of this article to mix with it; but the inconvenience of having so much mixing to do, and such quantities of water being wanted to bring it down to proof, made it necessary to adopt some more simple method of conducting the business. The present mode of managing the case is in this way; when a cargo of rum is offered for sale by the importer, it is principally bought by spirit dealers in cities, and by them, with a large proportion of pure spirit and poisonous drugs used for coloring it, is manufactured into the article which is now in general use, called "imitation rum," and is sold by the cask at from 40 to 65 cents, and retailed at from 75 cents to \$1 per gallon. There can be no doubt but that at least 95 gallons out of every 100 now sold, and some of it too by members of the church of Christ, is this *poisoned poison*. The simple fact that the retail price is 75 cents per gallon, while the wholesale cargo price, as quoted by New York price current, is 93 to 95 cents, is sufficient proof that consumers do not drink what they suppose they do, but are using they know not what. If this statement is correct (and I challenge any retailer to deny it) it is very evident that the business of retailing has undergone an untire change from bad to worse, and that whatever character it sustained in the days of our fathers, it is now from beginning to end, a work of deception, iniquity and death, "is an immorality and ought to be abandoned throughout the world." H.

Hartford, July 12, 1834.

MICROCOSM.

This is the title of a monthly publication about to be commenced in this city. The name chosen for a title may not be familiar to most people; but when understood it conveys exactly the design of the work. It means—*The little world, home; or woman, who makes home an epitome of the universe or great world.*

We have no personal interest in the work, but we wish for various reasons that it may succeed. If conducted with fidelity and ability, it may be made useful in the

sphere it is to occupy; and we dare underwrite that it will be what it promises. Won't you try it one year? The price is only a dollar, and the postage 1½ cents if under 100 miles; 2½ if over 100 miles.

We have sent to several of our correspondents the first number, which has been issued as an experiment, and request that returns may be made to the publishers, Messrs. Peck and Newton, or to the office of the Religious Intelligencer, by the first of September. And we also publish the "Introductory Appeal" of the Microcosm, for the purpose of explaining its object to those who may not see it. And we invite our brother Editors to take it by the hand as a sister Pilgrim, or at least to give it a puff as it floats along.

INTRODUCTORY APPEAL.

May it not be said of every department of human labor, in the field of usefulness, "The harvest truly is plenteous, but the laborers are few?" When "The Mother's Magazine" was first established at Utica more than a year ago, we were deeply interested in its object and design—commended it warmly to our friends, and with sincere desires for its success and support, extended to it the hand of cordial good-will, and bade it "God speed." We have since been induced by various reasons to commence a periodical in some respects similar to the one just mentioned. Is it unreasonable to look for the like approbation and patronage from a liberal and philanthropic community, in this age of benevolent enterprise? May not such as are disposed, labor together in this little, evanescent world, which is nevertheless so full of want, and suffering, and error, with unanimity and concert: the field is wide, and the waste places many.

We know that "of making many books there is no end"—that almost every week brings to our door some new periodical, with its best bow;—but we know also that the reading community grows faster than the sustenance for its support. The tide of popular instruction, instead of ebbing, is, we trust, to swell and roll onward. Each of these new comers, by their own merits must stand or fall. We ask no other ground of favor, and present no other claim to indulgence.

Our plan differs from the Mother's Magazine, inasmuch as it is devoted to the interests of the wife as well as the mother, and designs to exhibit the influence of female character and conduct, in making or marring the happiness of the domestic circle: to embrace all the duties, cares, trials and joys, springing out of, and belonging to "that sweet circle of wreathed hearts called 'Home.'" At a time when the invention is taxed to discover every avenue of communicating good, it is singular that so interesting and important a one has not sooner been sought out and occupied. It is true that we have long possessed many popular and valuable works upon Education: but while their worth is acknowledged and they are admitted to the dignity of standard works, they are left in the dust of years upon the shelf, unconsulted, even as books of reference.

The Magazine calls upon us in a more unceremonious way—is more winning, and social, and intimate in its address—and will often gain a hearing (perhaps in part by obtrusiveness) where the graver oracles are disregarded on account of their stateliness and formality. But while these treatises on Education are in many respects valuable, they do not precisely meet the nature of our wants. We have theory in abundance, and are yet lamentably deficient in practice. Many of these theories are altogether too fine spun for every day use—and while their beauty and excellence are acknowledged, we are at a loss when, and in what manner to apply them. They are inapplicable except in cases where every facility of wealth and leisure may be commanded.

The day of business has come—and the theory which throws no light on practical operations—which affords no aid in the common occurrences of life is of no efficient utility whatever.

No part of the present work will be addressed directly to children. We have ever considered it a glaring defect in works of Education, that so many address themselves indiscriminately to both parents and children. Thus holding up the faults of the parent, as a justification for the misconduct of the child. To children it should only be said, honor and obey your parents in the Lord. They are already sufficiently wise in sitting in judgment upon their guardians and instructors, without having the errors and short-comings of the parent carefully pointed out to them.

We do not expect to escape the reflection of inexperience, as compared with those who number more years and more children. With all deference to the value of experience where it has grown in the school of wisdom, we confidently affirm that experience, alone, is not the *one* thing useful in the proper management of children. Judicious government, is founded in a knowledge of human nature, and a certain tact in the discernment of character. It is eminently "the gift of God." We see those who never have it and never attain to it: the history of whose experience, is but the history of their mismanagement. We see others again who begin aright—who though young and untired lay their plans in wisdom and prudence, and carry them on to success and final triumph.

We do not claim to possess the experience that shall counsel the wise, and guide the prudent. We humbly ask their assistance. It is the young, the thoughtless, the ignorant who need instruction and advice. We repeat that we have the experience of *mismanagement* all around us—and the mariner who would guide his bark in safety, does not despise the wrecks of former adventurers. He shapes his course by the shoals, the quicksands, the rocks and the whirlpools, as well as by the compass and the beacon. If the heart is steadfast go the haven of peace and joy—both skill and caution will be employed in reaching it.

The time is come when no very gentle hand is applied to the shoulder of every sluggard, and the words uttered sternly in his ear, "awake thou that sleepest!" The world is rolling on with the velocity of a descending body near the close of its career—and those who would do any thing in aid of the great moral and spiritual renovation that is abroad, must be wide awake. Who have more to do with it than mothers? Who have more to gain by it than women? To the progress of this reform they already owe their privileges, their dignity, their elevation. Look at the slavery and degradation in which they are held, where the light of the glorious Gospel does not shine, and say if we have not sufficient motive to labor for the promotion of Christianity, with all its attendant blessings. It is in the nursery that the christian, the Missionary, the servant of the Lord is first trained, as well as the statesman and the warrior. The elements of all that is great and good are committed to the moulding hand of maternal skill, and fearful responsibilities are involved in the trust. But the promise of a certain blessing is given to fidelity. "Train up a child in the way he should go, and when he is old he will not depart from it." "Whatsoever a man soweth, that shall he also reap." "He that soweth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." With such encouragement why should we faint—under such honor, why should we murmur? What greater honor can a human being claim than to bring up sons and daughters to God—and how thoroughly should they furnish themselves to the work! More than human acquisitions are needful here. She who would govern her household aright,

must be the friend of God: and the wisdom that cometh down from above is pledged liberally to all who will ask for it. Can a woman be a mother, and not a christian!—can she have children, and not pray for them unceasingly?—can she pray for them with a heart estranged from the love of God, without feeling her own insufficiency and impotence, and casting herself a humble suppliant at her Saviour's feet, to implore continual blessings upon them? If the fact was not forced upon our senses by every day's observation, we could never be brought to believe it. There is an incongruity in the character that should be harmonized. We would contribute our feeble endeavors, in connection with the wisdom of others, to furnish motives, and propose aids for sustaining mothers in their arduous duties, and will use all diligence to present an acceptable offering. The young wife too, shall find that we know what she would ask.

We send out this number as a "messenger bird," to see what it will bring back. If it returns with the green leaf of promise, we will go forth and build. If not, this effort will end with its commencement in the consciousness of good intentions. Should the encouragement furnished, warrant its continuance, the present number will be considered one of the series, and furnished accordingly to subscribers.

LETTER FROM DR. PORTER, OF CONNECTICUT.

To the Editors of the *Vermont Chronicle*:

GENTLEMEN,—The article in your paper of the 13th inst., from the Southern Religious Telegraph, headed "Theological Institute of Connecticut," has filled me with surprise. Believing that it is calculated to make impressions false and injurious, I could not be satisfied that nothing should be said to counteract them. Will you, then permit one, who has at least as good an opportunity of knowing the facts in the case as the unknown writer of the article in Virginia, or even "the judicious ministers of the gospel in New-Hampshire, Massachusetts, and Ohio," whose letters he gives as his vouchers, to call the attention of your readers to some of the very extraordinary statements in the article.—Having mentioned "the differences in sentiment which at present prevail in the once peaceful and happy churches of Connecticut," he says, "Those who are resolved to maintain the doctrines and measures under whose influence the pure and extensive revivals of the last year have flourished, have felt themselves compelled to establish a new Theological School." The insinuation contained in this remark may do, in Virginia, at the distance of some five or six hundred miles from the scene; but no man in Connecticut, I am sure, would give it the sanction of his name, to be published here. The revivals referred to, were doubtless those of the year 1831; the last year from the present date not having been signalized by revivals; and they were revivals more particularly in Connecticut, for they "flourished under the influence of the doctrines and measures of those who have felt themselves compelled to establish a new Theological School." The insinuation is, that these "pure and extensive revivals" took place exclusively, or, at least, chiefly, by their instrumentality; and not also by the instrumentality of those whom the writer would distinguish as "favoring the New Haven speculations." Or does he mean that all the pure revivals of that year occurred under the labors of the former? This language imports that the revivals collectively were both pure and extensive; and if his meaning were otherwise, he had not a fact before him to justify the distinction. I would not enter into an inquiry so invidious as the remark might suggest; but I must be allowed just to put down by the side of the remark a part of the report of the General Association of Con-

necticut, on the state of religion for that year. "To the praise of divine grace," they say, "we are permitted to record that the promising appearances of the commencement of last summer, were followed by a series of extended revivals, which covered almost the whole area of the State, bringing several thousands, as we believe, to a saving knowledge of Christ, and marking the year 1831 as fraught with more spiritual blessings to our churches, than have signified any other year in the history of our American Israel. In several of the District Associations, all the churches have been visited with revivals, of a greater or less extent, and in nearly every other, the exceptions have been few. Of the 226 churches in our connexion, in view of the reports, we hazard little in announcing that more than four-fifths have been refreshed from the presence of the Lord." Now, unless I am entirely deceived, not more than one, of the four-fifths of the ministers of these churches, had taken a single step towards the establishment of a new Theological School, when this article for the Telegraph was written. How then could the writer say that "these pure and extensive revivals" flourished under the doctrines and measures of those men, distinctively, who have felt themselves compelled to establish that School? Would he say that the revivals under the labors of the other four-fifths were all spurious? Did the General Association send out any warning of this to the churches? Quite the contrary. They say of these revivals generally that they were "a refreshing from the presence of the Lord." And what do they say of Yale College—the very seat and center of "the heresy"—where that very year, it was preached as fully as it ever has been, and most abundantly, both publicly and privately, by the man who is stigmatized as the chief author of it? They say, "It is grateful to learn, that in Yale College, nearly one hundred of the subjects of an unexampled revival in that important institution, have been added to the professed followers of Christ." And do they mean that these were only professed followers of Christ? Do they intimate that the revival was less pure than it was, in other respects, "unexampled"? They add: "In this way it has pleased the head of the Church to create an influence which, we doubt not, will hereafter bless our land, and tell, to their unutterable joy, on the everlasting destinies of millions of the heathen world. There are more than 190 students professing religion. In view of these facts will not the churches exclaim, with mingled astonishment and gratitude, What hath God wrought? The Lord hath done great things for us, whereof we are glad." Such is the record of the whole body of the ministers of Connecticut, by their delegates in solemn council assembled: and it is not a little remarkable that both the Connecticut members of the committee who prepared and presented this report, were among the 30 or 40 ministers who, the last September, met at East Windsor and adopted the resolution to establish the new Theological School, and that the chairman of that committee was also the chairman of the meeting. How came this? O those were the peaceful and happy days of the churches of Connecticut—peaceful and happy, although the heresy, as it is called, was spread full before them!—days which I verily believe would have been prolonged till this hour, had nothing been done to shorten them but the free discussion which had long before been begun. In those days, whether a minister adopted "the New Haven speculations" or not, was scarcely asked, in these churches, as involving a question respecting either the purity of his faith or the usefulness of his preaching. Ministers, whose speculations differed, were invited together, all over the State, to the same protracted meetings; prayed and labored and rejoiced together under the effusions of the Holy Spirit; and at the close of the year of their solemnities, came together, and with flowing hearts, gave their joint testimony to the grace of God which had so abounded towards them.

I should not have troubled you with any remarks on the subject above mentioned, but for what follows.—The writer goes on to say, "It is believed by very many in the Presbyterian, as well as in the Congregational church, that the New Haven speculations are a departure from the doctrines of the Reformation, and a revival of the Pelagian heresy in its most alarming form." Of the Presbyterian church I cannot speak from personal knowledge; and who these "very many" are in the Congregational church, I cannot conjecture. That they are not in Connecticut is certain, for the Theological Institute themselves say, as in an article of your paper of Feb. last, that they entertain no such views on this subject. In this article you say, "Our readers may safely regard this as an authentic document, and may place full reliance on its sentiments. It undoubtedly gives accurately, the views of the leading men connected with the East Windsor school, and probably of a large majority of its friends." As proof that you were correct, and that their views to this time had not changed, the article has very lately been sent as a circular, into different parts of the State. In this article they say, "The Theology taught at New Haven, as it has been exhibited in the writings of the professors and in the preaching of the students—is not regarded as positively heretical. Those who are engaged in the establishment of the new seminary, do honestly believe that the New Haven theology, if not checked, will lead to fundamental error. But they do not consider it as having yet assumed that shape, and while its advocates contrive to maintain, as they now do, the fundamental doctrines of the Gospel, their opponents do not propose to separate from them, but they expect to treat them with all the cordiality of Christian brethren." Who, and where, then, are "the very many in the Congregational church, who believe that the New Haven speculations are a departure from the doctrines of the Reformation, and a revival of the Pelagian heresy in its most alarming form?" But such is the natural progress of things, it is grievous to say, even in the church of God. The report goes out from Connecticut, "The New Haven speculations, if not checked, will lead to fundamental error." It reaches the South, and there it is, "The New Haven speculations, are a revival of the Pelagian heresy in its most alarming form." It goes to the farthest North, and thence comes back endorsed, "heresy in its most alarming form."

In this statement, the writer may have considered himself justified by his "extracts from letters of judicious ministers of the Gospel, in different parts of our country, addressed to a Rev. brother," (it is presumed a visiting brother from the North) "well known and esteemed in Virginia." These extracts give the article all its importance. But for these, it would never have passed beyond the circle of its original, and then, with the ten thousand misrepresentations of the day, would soon have gone into oblivion. But the letters are from men known and dear to the church. Much more might be said of them, than that they are "judicious ministers of the Gospel." Their praise is in all the churches; and in nothing, if he could, would the writer of the present article, detract from their praise. There is more than one of them, whom he has occasion, from personal considerations, especially to love. But because their opinions, generally, are so deserving of confidence, their language on this agitating subject should be examined. What then do they say? Dr. Church says "Christ will not forsake his heritage in a State where there has been so much faith, and prayer, and holy living, provided the present remnant are humble and faithful." And does Dr. C. mean to say that such is the apostacy in Connecticut, where there has been (I trust) so much faith and prayer and holy living, that but for "the remnant" who are engaged in the establishment of the new Theological School, Christ might be expected to forsake

his heritage in the State? Dr. Griffin says, "I rejoice exceedingly at the firm stand which the brethren have taken against the New Haven School, by establishing another in the same State. All whose hearts are on that side, though their feet professedly stand on the fence, are alarmed, and deplore such a division among brethren." Does Dr. G., then mean to say that all whose hearts are on the side of the New Haven School, and who deplore such a division among brethren, professedly stand on the fence?—that is, according to the current use of such language, dissemble their real opinions, that, when the time comes, they may fall on this side or that, as may best serve their turn? He also says, "If we love the Saviour and his truth, more than our erring brethren, we must maintain his truth and his honor, though it separates between us and them. If the errors are cardinal, there can be no doubt on this subject. And that they are cardinal in the present case, will soon be believed, by all who do not embrace them." And does he mean that the supporters of the new Theological School, ought to separate from their brethren, as having renounced the cardinal doctrines of the Gospel? Dr. Humphrey says, "If the friends of New Haven Divinity claim me, it is not the first time that they have done the same thing with reference to other and far better men, who differ as much at least from them, as Edwards did from John Taylor." And does Dr. H. mean to say, that the friends of New Haven Divinity, differ as much from him, and other Calvinists, in respect to the scheme of Christian doctrine, as Edwards differed from John Taylor? He also says, "My opinion, expressed freely and every where, is, that the gentlemen there are building their system more on philosophy than on the Bible; that this philosophy is Arminian; and of course can never support a Calvinistic creed." Would Dr. H. then say that they are in fact Arminians? Who are Arminians?—All the friends of the New Haven Divinity? Or those more particularly who reside at New Haven? Would Dr. H. "freely and every where," name the individuals, and say they built their system of faith more on philosophy than the Bible, and are Arminians? If these much respected ministers of Christ were to speak out in plain English, all that their language may be construed to imply, it might avail but for me, to say, that so far as my observation and powers of discrimination extend, they are greatly mistaken; but it would be more to the purpose to say that they differ materially, from their brethren, on the ground, whose cause they advocate, and for whose sake their letters were written. The founders of the Theological Institute, who may be supposed to state, in all the length and breadth which the truth will justify, the real character of the errors which they profess to oppose, say no such things, but as I have shown, expressly disown their belief of them. What authority, then, have these more distant brethren to say them? It is no light thing to bring a charge of heresy against any man, professing to be a servant of Christ. It is heaviest of all when the charge falls upon one bound by his office, and at the peril of his soul, to preach the true Gospel of Christ, and not another; and so relaxes his hold upon those whom he is sent to save. But I love the brother who, if he really believes me to have adopted fundamental error, or to be in danger of it, comes to me, in the spirit of meekness, and endeavors to convince me of it. Even though he will not do this, but instead of it, publishes me to the world as a heretic, calling me by name, and specifying the doctrines of the Bible which I have renounced, I know how and where to meet the charge. But when the charge is brought against a class of men, who cannot be supposed exactly to agree together in every point, with no specification of a revealed doctrine as denied by them, or none which many or all of them do not maintain, and still the charge is repeated, and rung through the community under the sanction of great names, a spirit of jealousy and suspicion is sent abroad, to fasten on whomsoever it will,

which it would be as impossible to lay hold of and repel, as the air we breathe. To what does all this tend?—What mutual confidence or brotherly love could there be, in a particular church, where charges of this general nature, against its members, should be tolerated?—What minister of the Gospel ever meets them, in his intercourse with his people, but with frowns? What, then, is their tendency when directed against the ministers of the Gospel themselves, and industriously disseminated over whole sections of country where they labor?

What is heresy, or rather what is not heresy, in the view of the supporters of the new Theological school, they have happily furnished the means of deciding.—They have published their creed; in which the correspondent of the Telegraph says, "they have exhibited to the world, in an admirable manner, the great doctrines which it is their design to inculcate," and "which he believes will be found much in unison with the views of many ministers in Virginia." The creed is good; but whether it is so or not, they have no right to charge with heresy any one, who, in good faith, gives his assent to it. It is not for them to say, that although he may "contrive," as it is rather ungraciously said in the circular which I have mentioned, "to maintain the fundamental doctrines of the Gospel" as here set forth, yet he also adopts speculations which tend to a denial of them. Be it so that he does; so long as he rejects the conclusions to which those speculations may be supposed to lead, the soundness of his faith is not to be impeached. A creed is nugatory, if in the judgment of those who have framed it, it is not a standard which, on a fair application, sufficiently distinguishes fundamental truth from fundamental error. Will it then be believed that the very men in Connecticut, concerning whom all the hard things which I have mentioned, and many more, have been spread through the community, from Maine to Georgia, do yet adopt this whole creed, with the exception perhaps of one or two ambiguous phrases in a single article concerning the proper meaning of which, those who have subscribed it are not known to be agreed among themselves? The article referred to, is that in which it is said that "Adam was the federal head and representative of the human race," and that "from the commencement of existence, every man is personally depraved, destitute of holiness and opposed to God."—If this means that the posterity of Adam are personally responsible for his doings, as men are ordinarily responsible for the doings of their representatives, there are probably few, if any ministers in Connecticut, would subscribe to it. If it means that there was a covenant with Adam which engaged the universal constancy and eternal life of his posterity on the condition of his obedience, there are, I believe, those, who would hesitate to say this may be inferred with such certainty from the terms of the original threatening, or from any other Scripture as to be a revealed truth. As to the latter clause, it surely cannot be supposed that the framers meant to assert, as the language syntactically imports, that "every man," in all the world "is destitute of holiness," for doubtless they would say that some men are renewed in holiness," after the image of God. The phrase, from the commencement of existence, too, may be understood in different senses. If it means, from the commencement of rational, moral, accountable existence, no Congregational minister in Connecticut can hesitate to adopt the sentiment; but if it means the commencement of animated being, or even the moment of birth, there are those who would not venture to assert, as a revealed truth, that from that indivisible moment, the children of men are "opposed to God." But that Adam may, in some sense, be said to have been the head and representative of his posterity, and in such a sense, that his disobedience, by a divine constitution, involved them all in depravity and ruin, and that from the commencement of their "moral existence," except as some are renewed

ed by the Holy Spirit, they are destitute of holiness, and all their moral actions are adverse to the character and glory of God, they have no doubt. With these explanations, I know of no Congregational minister in the state, who could not, as I suppose, heartily subscribe this creed. I have inquired of several, who have been especially obnoxious to the spirit of jealousy that has gone forth, and they have told me that this was the fact with themselves, and that they believed it to be the fact with their brethren universally in the State.

In these remarks, I have not intended to appear as an advocate or an apologist on either side. No doubt things have been said and done by individuals on both sides which cannot be vindicated. I have endeavored only to lay before your readers a simple statement of what I believe to be the facts of the case: and in view of them I have only to make a single suggestion. That there is beginning to be some separation of feeling in the once peaceful and happy churches of Connecticut, cannot be denied; but happily it is far less, so far as I know, than some of our brethren abroad seem to suppose; and by prudent means in the spirit of humble prayer, I trust that it will be healed. But that there is danger of its increase, the existence of such charges against a large proportion of the ministers of these churches, as I have noticed above, were there no other evidence, would painfully demonstrate. Ministers whose confidence in their brethren is not well nigh lost, could not make such charges: and ministers who consider themselves implicated, cannot be expected always to be only grieved. But if there should be a schism, who will have been the authors of it? Will not those, it is asked, who have given the occasion for it, by their false and dangerous speculations? But for these would not the churches have been peaceful and happy still? But on the other side it is asked "Have there been no differences in modes of speculation, among the ministers of the churches before now?—and such differences that the opinions maintained on the other side, have been considered by the advocates of another, not only false but dangerous? And were these made a cause of separation?" It comes then to this. If the speculations complained of are a just and sufficient cause for separation, then, the authors of them must bear the blame. If not, then the responsibility must lie on those who make the separation. For my part, so long as both sides agree in one creed, and that a creed framed to be a protecting shield against the errors that are feared, I must say even at the hazard of its being said of me, that my feet professedly stand on the fence, as Abraham said to Lot, "Let there be no strife between us, I pray you, for we be brethren." N. PORTER.

Farmington, Con. June 24, 1834.

Beyond all other countries in the world, India is remarkable for its religious sects. They are too numerous to be described, or even mentioned here. Besides the polytheistic religion of Bramha, which is the religion of the people at large, there are the Mahomedans of various sects, forming perhaps one-twentieth part of the population; the Parsees, or Persians,—descendants of fire-worshippers, anciently expelled from Persia by Mahomedant, not numerous but most wealthy of the merchants of Western India; also, the Jains, combining the practices and doctrines of Bramha and Boodh; the Jews, both white and black; and Roman Catholics. The Hindoos are divided into four great sects or castes; and these again, or at least some of them, are numerously subdivided. Of Bramins, no less than 84 sects are found in Central India. The members of this powerful caste are not only heads of the religion, but the efficient agents and instruments of government

and of trade—abstemious, industrious, active, intelligent, subtle, and unprincipled.—There are 8,000 Bramhins in Central India; all taught to read and write, and about one-eighth part of them devoted to the duties of their religion. The fact is worthy of attention, however, which is stated by Sir John Malcolm, and though the Bramhins are more numerous in Central India, than in other parts of the country, they are less wealthy and learned, and both they and the rites of their religion, receive less respect from the people.

The rate of population in Central India is 98 to a square mile, which is nearly the same with that of China. Of the females, almost none are able to read; of the lower classes of males, very few: of the adult males of all classes, perhaps one in ten.

CLAIMS OF THE CHURCH ON YOUNG MEN.—During the last six months, there have been presented to the Union Theological Seminary, in Virginia pressing calls for at least thirty missionaries. There have been 35 young men in this Seminary during the past year, 21 of whom are natives of Virginia, and North Carolina. Suppose there were ten more at Andover and Princeton from these States; and 9 or ten more pursuing their studies privately. Here then are 40 young men of these two States, who are preparing for the ministry. Add to these 12 or 14 from other States, who may be expected to enter our Seminary. One third of these are usually licensed every year. Here then we have an annual increase of eighteen preachers of the Gospel. Deduct one third of these who may devote their lives to the work of foreign missions, and we have an increase of twelve a year, to supply the destitute places in Va. and N. C. where the people call for ministers of the Presbyterian Church. During the six months past, it will be recollected there have been calls at this Seminary for thirty; and this number are probably not half so many as are really needed.

Who can look at these statistics without feeling the conviction, that the annual increase of ministers is wholly inadequate to the demand, and to the work which they are called to perform? If their number cannot be greatly increased, when will our feeble churches be supplied with pastors? When will missionaries be sent to those places in these States where their services are desired? When will the colored population be furnished with the preaching of the Gospel? Must the work of moral ruin among all classes be permitted to go on for another century, before vigorous and united efforts shall be made in the strength of the Almighty, to arrest the current of iniquity, and to save this land from the reproach and curse which sin brings upon every people where it prevails.—Richmond Tel.

Revivals.

From the New York Evangelist.

GARDNER, Mass. June 25, 1834.

Brother Leavitt.—A protracted meeting of 13 days continuance commenced in this place, Gardner, Mass. March 23, 1834: The preaching was performed by the Rev. Horatio Foot. I was induced to secure his labors from a conviction, after attending two protracted meetings conducted by him, of the general correctness of his religious views, and his impressive and

successful mode of illustrating the system of evangelical truth. Two sermons out of three, for the first four days, were addressed to the church. Under the clear exhibitions of the truth, the church were melted into deep contrition for past coldness, and with confessions of unfaithfulness renewedly dedicated themselves to God to live and labor in his service forever. As in former revivals, a few professors gave up their hopes as groundless and took their place among recent converts. They had always lived in the neglect of some known duty and consequently were unreconciled to God and had no reason to regard themselves as Christians. No person can be a Christian who is unwilling to serve God in the performance of every known duty forever. The preaching to sinners was manifestly accompanied by the influences of the Holy Spirit called down in answer to the fervent prayers of God's children. Many gave unequivocal signs of penitence and manifested their decision to serve God the whole length and breadth of his requirements—to take the law of God as a rule of life for the future, and Jesus Christ as the only ground of pardon for past sins. Those who professedly submitted to God during the meeting have thus far given very satisfactory evidence of real conversion to God. Between forty and fifty have united with the church. The results of the meeting are happy. It has greatly strengthened the bonds of brotherly love among real Christians; they have become more active, prayerful, and liberal. Their feelings, prayers and efforts for the conversion of sinners, and the conviction under which others are struggling, greatly encourages them to labor for the conversion of a lost world.

The converts are praying, working Christians; they are looking for evidence that their hope of salvation is well founded, in the performance of present duty. May they ever continue to do so; and not like too many professors of religion trust to an old gray-headed experience of excited feeling, as furnishing the only ground of hope that they are Christians, while for years they have lived like the impenitent world in every thing except the mere external forms of religion.

In connexion with the members of the church of which I am pastor, I wish in this communication publicly to acknowledge with sentiments of gratitude, the deep interest which S. V. S. Wilder, Esq. of N. Y. has manifested in the advancement of Christ's kingdom in this place, by the Christian counsel he has imparted to us, by a donation of one hundred dollars toward erecting a house of worship, presenting a pulpit Bible, and recently to the church a very beautiful set of church furniture.

SUMNER LINCOLN.

FORT COVINGTON, N. Y.

The Pastor of this church gives a very interesting narrative of a revival among his people in a letter to the Charleston Observer, from which we gather the following facts.

A protracted meeting was held by the Baptist church on the 1st of December, with which the Presbyterian church united by invitation, and some souls were converted. On the last day of the year the members of the Presbyterian church observed a solemn fast, and on the 1st day of the year they commenced a protracted meeting, with which the Bap-

tists also united by invitation. During the first few days there were no conversions, but the faith of Christians was greatly increased.

On the evening of the fourth day, the Divine Spirit began to operate with power on the impenitent. After this, the house was filled four or five evenings, (nights) in each week till the last of February. Most of the population have been in a state of conviction of sin. Only about one hundred and fifty souls are supposed to have been regenerated by the Holy Spirit. We felt our dependence, our sinfulness, and desire to ascribe all the glory to the unspeakable riches of his grace to whom glory belongs. Of the converts, about one half are men. A few have been intemperate up to the time of their conversion, and for many years before. Some of the most profane of the human race, and many Universalists are among the converts.—*Thirty-seven men*, heads of families, have commenced the devout duty of family prayer since the year commenced.

Among the converts are two French Catholics, one of whom has been intemperate for twenty years. He said it was a great jump for him back to Christ. Yes, said I, in opinion and practice too. Do you pray in your family? "Yes. The Latin prayer. My father showed me that, when I was a boy." Do you understand it? "Yes, I understand when I come to the word God, and Jesus Christ, and St. Peter and them." I instructed him in the way of prayer "more perfectly." These men are truly converted from their papal opinions, and their ungodly lives, and we hope through rich grace, from their depraved hearts. Several French have changed their religion by regeneration, but it is not known that any Irish Catholic in the county of Franklin has changed except to intemperance and infidelity.

At the protracted meeting in December, the members of the churches resolved to select two or more persons whom they would make the subjects of prayer to the end of the year. In January, a man venerable for age, stood up in the meeting and expressed a hope that his sins had been recently pardoned, and added, "I have not been in any meeting house for 25 years, until the last week." It has since been ascertained, that a pious daughter selected her father as a subject of prayer. Soon after which an evening meeting was appointed at the school house, not far from his residence. Near the hour of meeting, the daughter said to her father, who was at work in the yard, "Sir, there is a meeting in the school house to night, we are all wishing you to attend; do go, father. He had uniformly treated such proposals with displeasure. The daughter was prepared for a denial in no very mild terms.—The old man leaned on his axe, and when about to make a stern reply, he looked on his daughter. She was silently praying for a successful answer, and the tear of filial love and piety was in her eye. He made no reply, but threw his axe upon the ground, came to the house and to the meeting. The sermon in the hand of the Spirit, proved sharper than a two-edged sword to his soul. It was a discernor of the thoughts and intents of the heart.

The means used in this revival have been—

1. The sword of the Spirit which is the word of God. Never before have I been made so sensible of the omnipotence of divine truth. The conscience

becomes bold, the heart stands accused and self-condemned, and sees the naked impossibility of self-justification in the day of retribution. There must be an atonement, an advocate in that terrible day. In this agony of his trouble, how delightful to direct the convicted sinner to Christ, who will justify the ungodly by faith. Many a soul has found the chains of sin fall off, when, in a particular stage of conviction, private conversation has been held with him on justification by the great Mediator, followed by special prayer.

2. Prayer, faith, contrition, have been the second most successful means. Divine truth has become like the fire and the hammer upon the rock, only through intercession, preceded and accompanied by faith and contrition. The female members of the church have been the most fervent and prevalent interceders for the Spirit's influences.

3. Christians have visited families, invited them to meetings, have made the state of their own souls the theme of conversation. In this particular the efforts of the church cannot be extended too far, if governed by sound discretion, and fervent, melting charity.

EAST OTTO, N. Y.

Rev. Asahel Hayward has written to the *Christian Advocate and Journal* respecting a meeting of six days held by the Methodists in East Otto. We give the account somewhat abridged.

Having no meeting house of our own, our Baptist brethren gave us a hearty welcome to theirs. The Presbyterians joined with us also in our devotions, and three denominations were of one accord in the temple and work of God. The results of this meeting have been awfully glorious. A few incidents we beg leave to relate. A pious Presbyterian sister called her family together and in humble prayer commended them to God and the word of his grace, and sent them to the Methodist meeting. One of her daughters was made a new creature in Christ Jesus the first evening. As the meeting progressed, her little son of about 12 years obtained mercy. The other daughter was pricked in the heart, and found peace before the meeting closed. A messenger was now despatched for the father. He came trembling to the house of God, and to the altar of prayer, surrounded by a praying band, among whom were a daughter and a little son. The father was soon in great agony of soul, and so mightily did he cry for mercy, that soon he raised himself from his bended knees in a perpendicular attitude with arms extended, crying for mercy; and truly it was one of the most affecting scenes to behold the little son, while the big tears bedewed his cheeks, invoking Heaven to have mercy on his gray-headed father. Soon the father tasted the pardoning love of God. He then embraced his children in the most affectionate manner, while the sons of God shouted aloud for joy, and all who gazed on had ocular demonstration that a man may be born again when he is old. We would add that two of his sons-in-law were converted at the meeting, and all promise much usefulness to the church. The mother was now sent for. We witnessed her arrival. The happy family embraced each other in their new relation as sons of God. The mother's falling tears and benignant looks spoke louder than words the gratitude of her heart;

while the daughter in great ecstasy exclaimed, "Mother's prayers have been answered."

The last night of our meeting was an awful time. Deep sighs and tears, mingling with holy joy, thrilled through the assembly. Great was the agony of spirit in prayer. Zion felt the keenest pangs for poor souls. The Savior's example was followed. We continued all night in prayer, and thanks be to God who giveth us the victory through our Lord Jesus Christ, 30 souls were born into the kingdom of God's dear Son. Something like 60 were converted during the meeting.

The number of converts in that and some adjacent places was set down at 170, the greatest brotherly love prevailed. The following resolution was subscribed by the ministers present, and unanimously adopted by the congregation.

Believing that it is the duty of all who love our Lord Jesus Christ to engage in proselyting the world to their Divine Master; and believing that this can be done only by teaching or preaching the Divine truth, and that this is rendered efficacious only by the agency of the Holy Spirit; and believing that a sectarian spirit, or a desire to have our own party prevail, or none, is calculated directly to kill the life of godliness in the soul, to grieve the Holy Spirit, to stop revivals, to harden and ruin the souls of men, and bring reproach on the cause of Christ, the God of our salvation; therefore

Resolved, That we will forever renounce this spirit in ourselves and others: and while we believe it the duty and privilege of all Christian ministers and churches to believe, teach, and practice what they honestly believe to be the will of God, as taught in the Bible, we will, as Methodists, Baptists, and Presbyterians, as we have opportunity, labor with and for one another, pray unceasingly that the Holy Ghost may rest upon, enlighten, and sanctify all; that the time may speedily come when all the saints shall so far put on Christ, that there shall be but one mind and one spirit pervading this whole body; and that we will make it the first and prominent business of our lives to live for Christ, and pray and labor for the conversion of the world and the salvation of souls.

[We are much pleased with the account given above, and hope that the same spirit of union and Christian fellowship will prevail and increase among the different Denominations.]—*Eds. Advocate and Journal.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, suddenly, on the 12th inst. Mrs. Sidney Babcock, aged 69.

In this city, on the 2d inst., Cornelia Sherman, aged 71.

In this city, on the 9th inst. Mrs. Sarah Dubois, a colored woman, aged 30 years.

In New London, Mrs. Mary Hallam, aged 81, relict of the late Edward Hallam, Esq.

In Boston, Miss Harriet D. M'Leod, aged 19. Less than forty-eight hours before her death, this amiable young lady was in the full bloom of youthful health and hope. She was to have been married on Wednesday; her furniture was purchased, and her invitations to the wedding given out; when her sudden death changed the joyful preparations for her intended marriage into the mournful solemnities of an unexpected funeral.

E. K. M.

Poetry.

Unto him who hath loved us, and gave himself for us, and washed us from our sins, in his own blood.—*Revelation.*

How hath He loved us?—Ask the star
That on its wondrous mission sped,
Hung trembling o'er the manger scene
Where he, the eternal, bow'd his head;
He, who of Earth doth seal the doom,
Found in her lowliest inn, no room!

Judea's mountains—lift your voice;
With legends of the Savior fraught;
Speak favor'd Olivet—so oft
At midnight's prayerful vigil sought—
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave.

How hath He loved us?—Ask the hand
That fled his woes with breathless haste—
Ask the weak friend's denial tone,
Scarce by his bitterest tears effaced,
Ask of the traitor's kiss—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dew
Shrank from that moisture strangely red,
Which in that unwatched hour of pain,
His agonizing temples shed!
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, He bore.

How hath He loved us?—Ask the Cross,
The Roman spear, the shrouded sky,
Ask of the sheeted dead who burst
Their cerements at his fearful cry.—
Oh, ask no more—but bow thy pride,
And yield thy heart to Him who died.

MRS. SIGOURNEY.

How small a portion of our life is it, that we really enjoy. In youth we are looking forward to things that are to come; in old age we are looking backward to things that are gone past; in manhood, though indeed we appear to be more engaged in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time.

We will not be convinced how basely and foolishly we are pre-occupied, though in the best and most respected employments of the world, as long as we neglect our best and noblest trade of growing rich in grace and the comfortable enjoyment of God. *Leighton.*

Hope and fear are the strongest passions of the mind. The apostle urges the hope of that glory which the gospel displays; and fear of God as the greatest and most powerful judge. This fear is a holy self-suspicion. The more a Christian believes and loves, the more unwilling he is to displease God. *Ibid.*

The law presseth on a man till he flies to Christ; then it says, thou hast gotten a refuge, I forbear to follow thee: thou art wise, thou art safe. *Bengelius.*

Interesting Incident.—In our report of the anniversary in this city, we noticed that Mr. Winslow of Ceylon stated the case of a Hindoo child who was hopefully converted by reading a tract which the missionaries had translated and printed, about a girl in America, who sold her soul for a silk gown. Mr. W. related the same in Philadelphia. The *Philadelphian* says:—

When Dr. Tucker came to speak, he said with tears, that this was the first news which he had heard of that little piece of history since he first sent it in its English dress to the Boston Recorder. He was the original writer of that article, of which providentially he had heard such good news from the other side of the world. *Boston Recorder.*

Circulation of the Bible.—A resolution was adopted by the Stratford County (N. H.) Bible Society, at its late annual meeting, to establish a Bible Depository in every town in the county, and to raise \$500 this year for circulating the Bible in China.

Some suspension of common affairs, some pause of temporal pain, and pleasure, is doubtless necessary to him that deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which mistake cannot be rectified.

NEW-HAVEN AND WINDSOR SCHOOLS.

☞ We would call the attention of our readers to Dr. Porter's letter, at page 122. It is, in our view, a candid refutation of the calumny which has gone abroad of our Zion.

☞ We also recommend to your notice the *Microcosm*, page 121.

Little art is required to enable men to tell the truth; art becomes requisite, chiefly, when men are about to plead falsehood.

Sin is something unnatural. It takes place in the indulgence, in forbidden modes, of susceptibilities in themselves good.

Man has a natural susceptibility and relish for truth, benevolence, and other virtues,—(notwithstanding Dr. Griffin.)—*Com.*

"*The Nun*" a highly recommended work, by Mrs. Sherwood, "*Todd's Lectures to Children*," with many other valuable books are received, and for sale at the Sabbath School Depository No. 107, Chapel St. *July 17th, 1834.*

Dea. Whiting.—Permit me, through your paper, to acknowledge the receipt of thirty dollars, from the Ladies of the New Fairfield Congregational Church and Society, to constitute me a life member of the American Home Missionary Society. *GEO. COAN.*

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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